from this time a life of persevering integrity. But suppose, on the other hand, that he *is* led to spurn at the sentence, and endure the penalty in a grumbling spirit; from that date there will, in all probability, be a succession of crimes leading to a succession of condemnations, and the whole rendering the heart more hardened than ever.

Now, the issue must be analogous, in regard to all men, when at any time they are made to feel deeply and solemnly, be it in this life or the life to come, that God is calling them into judgment. We say in this life, because there are times in the history of the world, and in the history of every individual, when God seems to be setting up a throne of judgment on the earth, and calling men before it. Certain it is, that every man must at length stand before the Judge of the universe. When thus summoned into the presence of the Judge of all, it must be for one or other of two purposes—either to have his sins forgiven, or to have them charged upon him. In the former case, it is conceivable that, with the sentence of condemnation removed, the heart, without any violence done to its principles, may be inclined to submission and repentance. Hence the appropriateness of the plan of salvation revealed in the gospel, which disarms rebellion by providing a free forgiveness. But it is to the other alternative that our attention is at present called. Man, we suppose, is summoned to give account of his deeds to a Judge who cannot possibly be deceived.

Unable to justify himself, with, no promise of forgiveness, with no disposition to repent, the natural result is sulkiness and open rebellion. Were there room for deception, the party might be prompted to excuse or lessen his sin; or with the promise of forgiveness, he might be disposed at least to profess repentance, and might have a momentary desire to practise it. But if repentance be impossible on the one hand, and the door of hope

seem to be shut on the other, every principle of man's nature will drive him on to the recklessness which proceeds from conscious guilt and despair.

Meanwhile his sin will stand disclosed before him in all its hideousness and with nothing to conceal it. The remembrance of sin, we have seen, may be called up either by external circumstances, or by a powerful inward feeling. Both of these now combine to keep his sin before him. Why am I so situated ? ia -